June 22-Third Sunday After Pentecost.

PROGRAMME OF TO-DAY'S SERVICES.

Herald Religious Commu-

BEECHER AND MATHEMATICS.

The Orthodox View of the Atonement.

THE PARISH OF ST. AGNES.

The Fashionable Funeral Question.

THE ISRAELITES IN BRAZIL.

MOVEMENTS OF THE CLERGY.

"Murder; or, the Condition of Our Criminal Calendar-Where the Responsibility Rests," is Rev. Dr. Holmes' topic for this evening at Trinity Baptist church. The morning's discourse will be about "Eden; the Sepulchre in the Garden."

of Sixteenth street Baptist church, this afternoon, at half-past three, Rev. R. S. MacArthur will preach. and Rev. Drs. Dowling, Anderson, Mikels and half a dozen other D.D.'s participate. The new pastor preaches at the usual hours morning and

"The Divine Thought About Small Things" will be elucidated by Rev. Wayland Hoyt this evening at Tabernacie Baptist church.

Rev. Dr. Tucker, a noted Southern divine, will preach in the Fifth avenue Baptist church this orning and evening.

"The Modocs and the General Indian Question" will be the subject upon which Father Beeson will address the Fifty-third street Baptists this Rev. John E. Cookman preaches at the Methodist

Free Tabernacle at the usual hours. "The Unpardonable Sin" is to be the Rev. P. L. Davies' theme at Berean Baptist church this even-

Rev. Mr. McClelland will conduct the usual services at St. Luke's (Methodist) to-day.

Rev. J. W. Barnhart preaches morning and evening in the Forsyth street Methodist church. Rev. W. P. Corbett preaches this morning and evening in De Kalb avenue Methodist church, There will be services and a sermon by the Rev.

William Kirkus in aid of the charities at St. Johnland, this evening, in the chapel of St. Luke's "The Grace of Contentment" will be expounded

by the Rev. Henry Powers at the Church of the ssiah this morning. Rector Tracy will preach this morning, and the

Rev. Dr. Tyng, Jr., this evening, in the Church of Rev. Dr. Thompson will address the congregation

of St. Paul's (Reformed), at the Harvard Rooms, at half-past ten A. M. and at half-past three P. M. Mrs. Hyzer will lecture inspirationally at Robinson Hall this evening.

At the Pirst Baptist church Rev. Dr. Anderson will officiate at the customary services. "The Time and Manner of the Second Advent"

will be fully expounded by Bishop Snow, at the University, at three P. M. Dr. Flagg will conduct the customary services in

the Eighty-fifth street church. "God Rules Everywhere" and "The King of the Jews: Your King," are the subjects upon which

Mr. Hepworth will enlighten his flock (Church of Disciples) to-day. Services at half-past ten A. M. and eight P. M. in Christ church, Dr. Thompson officiating.

Rev. Dr. H. B. Chapin preaches, morning and

At St. Stephen's (Episcopal), Rev. A. B. Hart will preach in the morning and Rev. Dr. Price in Divine service as usual in the Church of Christ.

Rev. Mr. Dawson will preach.

Chapiain Laval will sermonize upon the first article of the Creed at Bleecker street Mission, morning and evening.

Henry Ward Beecher and His Ignorance TO THE EDITOR OF THE HERALD

I noticed in a HERALP report of one of H. W. Beecher's recent sermons that he professes total ignorance of mathematics, and thanks God for snot, ignorance! Can this sentiment be called worthy of "a divine " Man invents not wisdom. but discovers it in the works of the Creator. Man discovers the relations of things, and, classifying the relations calls it "science." Finding regntarity and order in all material relations, he calls these "laws of nature." Philosophers, discalls these "laws of nature." Philosophers, discovering all material things and their motions in space, ruled by "measure and number" (science of mathematics), they do not ascribe the invention of that science to themselves, but reverently call it "a divine science;" and Henry Ward Beecher, the most eminent and popular "divine" of America, thanks God fervently for his ignorance of this "divine science;" and thereby gives his flock, unwittingly, to divine that there must be something intrinsically worthess in a knowledge which their revered pastor "thanks God for being ignorant of," while the study of mathematics is universally enjoined upon all who would learn "to think correctly."

HONI SOIT QUI MAL Y PENSE.

The Orthodox View of the Atonement. TO THE EDITOR OF THE HERALD :-

Your correspondent, "Inquirer," in the HERALD of June 15 seems to be somewhat puzzled about the "orthodox" view of the atonement. With your permission I will try to simplify a subject that has troubled and mystifled many honest inquirers after truth. The first point to be settled appears to be. What is orthodox? As it is not all gold that glitters, neither are all orthodox who make exclusive claims to that distinction. Webster defines orthodox to be "sound in the Christian faith, believing the genuine doctrines of Scripture," It, therefore, follows that those who advance unsound and unscriptural views are not orthodox. Without reference to what others have taught or written on the subject of the atonement, I propose to present the doctrine in a plain, common sense, Scriptural light, trusting that "Inquirer" will find no further difficulty in comprehending its beautiful adaptation to poor, fallen. sinful humanity.

Going back to where sin was introduced into the world, or rather back of that to where the first threat of punishment for the sin of disobedience was uttered, we read :- "In the day that thou eatest thereof thou shalt surely die." keeps His word there can be no doubt that the keeps His word there can be no doubt that the death there threatened did occur in the very day the sin was committed. The only question, then, is, what was the nature of the death? Some who claim to be orthodox assert that it was the death of the body—that if Adam had not sinned he never would have been subject to natural death; but this is not good orthodoxy, for it asserts what St. Paul emphatically denies when he says, with reference to the resurrection, that "flesh and blood cannot inherit the kingdom of God." It would also lead to the monstrous conclusion that all animals having bodies of flesh and blood similar to our own are immortal, because, having no moral law to break.

ment. But the question arises, What is death? and what is the meaning of the word "eternal" as applied to punishment? Death is not necessarily that dissolution of the human soul which we term natural death. Primarily it means a change of condition—dead to former induences. The righteous man becomes dead to sin, callous to evil influences. The sinner becomes in some conditions dead to righteousness, steeled against good influences. The soul that sinneth it shall die." "You hath be quickened, who were dead in trespasses and sins," shows that there is such a thing as a resurrection from this state of moral death in this life or state of being; showing also that death, or eternal death, if you would make the term as atlong as possible, may be overcome—has been overcome. We now see clearly that death is the punishment of sin; that all men have incurred the penalty, for all have sinned; that this punishment is eternal, for it will and must necessarily last as long as the sin which produces it shall exist. But we must remember, at the same time, that the word—sometimes rendered eternal and sometimes everlasting—is an adjective, necessarily limited in its meaning by the nature of the noun to which it applies. The word everlasting or eternal when applied to God means endiess or illimitable, because it applies to God. The same word, applied to the priesthood of Aaron or the doors of the remide, has a limited signification, because the subjects are ilmited. Take the adjective "isrige." It, like the word everlasting or eternal, is relative in its meaning. If I say, "There is a large apple and there is a large elephant, although it has the same relative meaning. Now, take the noun punishment—is it an end or a means toward the accomplishment of an end? A good father punishes his child for the purpose of bringing about that child's reformation. He loves the child all the while, and when a parent punishes merely for the sake of punishing we call him brutal. The whole country was horrified, a few days ago, on learning

punishment—is it an end or a means toward the accomplishment of an end? A good father punishes his child for the purpose of bringing about that child's reformation. He loves the child all the while, and when a parent punishes merely for the sake of punishing we call him brutal. The whole country was horrified, a few days ago, on learning that the keeper of a restaurant in Virginia had kept his little son chained in a room for three months for the crime of stealing. And why? Because the punishment was unnecessarily cruel and without any apparent object of benefiting the child. Punishment, then, being limited in its nature, is confined in its duration to the sin which is its cause, and when the sin is removed its office ceases, its services are no longer needed, for it has accomplished its mission. Of what benefit, then, is the attoement of Christ? Let us see. The world lay dead in trespasses and sins, grovelling in the mire and corruption of selfishness and all the evit consequences of becoming slaves to unbridded appetites and passions; blinded by their own lusts to the love that a benificent Creator had manifested in all His works; ignorant of God and the rewards of righteousness, and literally in the gall of bitterness and bonds of iniquity. And yet God loved that poor, miserable, sinfui world with such an intense, undying love that He sent His only begotten Son, clothed with flesh and blood, that he neight mingle among them, réaching down to the very depths of their degraded natures—not to screen them from deserved punishment and thus reconcile the Father to them—oh no! There is no orthodoxy in such an idea; but, in the language of the New Testament, "God was in Christ, reconciling the world with Himself," not imputing their trespasses unto them. There was no need of that. All of the years of their sin and suffering they had been sinning against themselves and bringing on their own heads the eternal punishment that is the never failing accompaniment of sin, and it was the mission of Christ to save the sinner

What Does the Bible Teach ?

TO THE EDITOR OF THE HERALD :-It is a well-known fact that those who style themselves Christians at the present day are divided into sects who differ on many questions relative to the Christian enterprise; but, farther than this, they may be divided properly into two classes. who differ materially and wholly on one question, which is of the utmost importance to every living soul, viz.:—Universal salvation or not. Now, both of these classes take the Bible as their guide and as the foundation on which they build their religious hopes. A question so momentous as this, one ffecting the endless condition of a spirit, ought to be settled. Minor questions, which do not affect the future condition of any one, can be left for bigots to play with; but the one of eternal happiness or misery ought to be fully understood. If it cannot, then there is no religious question that It is said men shape the Bible to their opinions

and not their opinions to the Bible, and thus do

Doubtless this is often the case; but there are per

The Fashionable Funeral Question.

TO THE EDITOR OF THE HERALD:- Your Washington correspondent, "Semi-Occasional," has done good service by his eloquent crusade, in your last Sunday's edition of the HERALD, upon the extravagance and-not to use too barsh a term-indecency attending the fashion-

able funerals in this city.
In my capacity as officiating minister I am sorry to bear testimony to all the facts named oy "Semi-Occasional," and I could add many others to heighten the picture, which to me and to all reflecting people are source of never falling disgust and mortification. Yo will naturally say, why do I not protest against these vain shows, and so endeavor to correct them? I answer that in some instances I have done so, and find that people are

so wedded to fashion that they are not any more willing to do differently from their neighbors on these solemn occasions than they are to wear a bonnet, dress or coat not entirely up to the à la mode standard, and I have been rather anubbed for my pains. Had I not a family to support, and therefore cannot afford to lose my position, I would continue speaking plainly, regardless of personal injury; but even clergymen have to be practical sometimes, especially when their own "bread and butter" are at stake.

Why will not people look at the display at funerals from a sensible point of view? For whom is the display!—for the dead or for the living? Ostensibly for the dead, but in reality for the living, and it is as vain as it is a mockery in the eyes of the Master. Let us have done with it.

A MINISTER. A MINISTER

Weeding the Garden.

TO THE EDITOR OF THE HERALD:-I very much wish you to publish my views on small point, since I see your Sunday edition is Some minister said in a sermon recently that the little inconsistencies of the Bible might be thrown out without injury to the book as a whole, and ever likened it to a garden grown up with weeds, which would be improved if the weeds were taken out. Now, let me ask, through your columns, if the be-

Matthew, twenty-third verse:-"Behold, a virgin shall be with child, and shall bring forth a son, and from the word behold, there is one reference only to Isaiah, vii., 14:- "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.' and bear a son, and shall call his name Immanuel." To make this communication as short as possible I will omit all except that which has direct reference to the point. Now, in the next chapter of Isaiah, the eighth, third verse:—"And I went unto the prophetess and she conceived and bare a son." There is no reference from this verse, and it is of doubtful connection with the last. But from the fourteenth verse of the seventh chapter there is a reference to the sixth verse of the ninth, which says:—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." Now, if a child was born to fulfil that prophecy during the lifetime of Isaiah that prophecy could not forstell Christ, unless it be that Christ was born 740 years "H. C." the time when Isaiah wrote the last quotation. And if a child had not been born then he would not have written "is born."

Now for the second weed. The Hebrew patriarchs kept their-pedigree with the most scrupulous care, and we are told that Christ was the regular descendant in the line irom Abraham, through David, to Joseph. We read in the first chapter of Matthew that Joseph was the lineal descendant of Abraham. Matthew traces him back through the line to show it. Mary was of the line I do not know it. Mary is said to have been with child by the Holy Ghost, yet Joseph married her to make her offspring of the "line." So far it is very nice, but here is the difficulty. Matthew tells us that Joseph knew not his wife till she had brought forth her first-born son, whom he called Jesus. Under these circumstances it seems to me to be nonsense to say that Christ was the descendant of Abraham or David. To make this communication as short as possible l

she had brought forth her first-born son, whom he called Jesus. Under these circumstances it seems to me to be nonsense to say that Christ was the descendant of Abraham or David.

It seems to me that there is a dilemma here. The garden is not good for much while grown with weeds, and, if it is weeded, the soil will have to be carted out with the tares.

GARDENER.

More About the Atonement Question. TO THE EDITOR OF THE HERALD :--

Referring to the "plain question" propounded by "Inquirer" in your columns of Sunday last, I ven ture to remark that the doctrine of the atonement of Christ, as accepted by many "orthodox" Christians, does not, surely, consist of a mathematically adjusted debit and credit account of Divine claims

Such a belief cannot with any fairness be based on the utterances of Christ, with whose teaching the orthodox are usually content. In the parable of the Prodigal Son, and, indeed, throughout all the Gospels, God is represented, not as the "om-

the Gospels, God is represented, not as the "omnipotent creditor," but as the loving Father of humanity; desiring, not the satisfaction of legal demand and the glory of a vindicated vengeance, but the bringing back again of His erring children to the full enjoyment of their divine heritage and the perfection of their true destiny.

To this end love is content to make great sacrifice and endure much suffering. The Father forgives because He loves and wills not the death of the sinner. He chooses to pardon. "I will have mercy on whom I will have mercy." The Son comes to us as the true exponent of that divine Fatherhood, the Logos, the revelation of the great Heart of Deity.

Disobedience is the sin; perfect obedience the atonement and example, not the penalty. I cannot find subtitutionary punishment in the New Testament. "God was in Christ, reconciling the world unto Himself." I cannot read inversely—"God was in Christ, reconciling Himself to the world.

The incarnation, life and death of the Savjour

"God was in Christ, reconcining" Inimies to the world.

The incarnation, life and death of the Saviour, constitute the grand history of sublime self-abnegation, enduring "for our sakes," "Perfect through suffering" must man become, and Ho is therefore able to succor, who has lived the common life of "his brethren," sustaining their trials and temptations, touched with a fellow feeling of their infernity.

and not their opinions to the Bibbs, and those a tair and housest view of the opinions, and not their opinions, and not their opinions, and not their opinions are to the companions of the persons strictly honest that take exactly opposite views of it. One says, "I have examined the Bibls eaght," Another finds it tought planty and ungularly to the strictly open the strictly open to be received to the strictly opposite the strictly opposi work for this end. And the standard of respectability being wealth, instead of moral worth, and self-advancement being their aim, men he and cheat and stead, that they may gain wealth and thereby be tespected. Does this seem inconsistent? But is it not true? Who are they that receive the most politeness, the most attention on the street, in the public assembly, in the private gathering, in the church, everywher? Everywhere we see homage paid to wealth. And so it has been all through the world's history, which very significantly points to the fact that external wealth is the symool of that inward wealth, of that moral worth which is destined to hold the sceptre and rule in the hearts of men.

Wealth, then, being the standard of respectability, that large class of humanity who have not yet "come to themselves," prefer to arrive at it "by the shortest cut." To them the slow and honorable steps of industry and of duty are duil and mispid. They prefer to climb up some other way to attain their desired end.

As our governmental theves why they betrayed the confidence placed in them and robbed the public, and, if they are capable of teiling the truth, they would say they did it with the desi, no foringing themselves nearer to the standard of respectability—that they might have handsomer equipages; that they might have

ner, and the chaff of error He will burn with unquenchable fire."
"Set up the standard toward Zion," says the
prophet (excellency being represented by Zion);
"stay not, for I will bring evil from the north and
a great destruction." Is our standard thus set?
Shall we heed this wise counsel? Can we afford to let
it go unheeded? And shall we refuse to after our
standards until "the whiriwind shall burst upon
us, and the sword readeth to the soul?"
The words of the Problet Jeremiah address them-

selves to every one who is working to maintain a false standard of action. Let us not imagine they were meant for and fulfilled with the Jews; they are meant also for ourselves if our standards are false ones. And what is true as regards an individual is true also in regard to a nation. Take a person with whom wealth is the paramount object of life, and who, consequently, has gathered about him numerous fashionable friends (?), and touch that person with calamity, strip him of his wealth, and where is he? What has he to full back upon, and where is he? What has he to full back upon, and where are his friends? Gone, like feathers in the wind. He is of no further use to them. He built his house upon the sand and it slid from underneath him. He reaped as he had sown. "Do men gather grapes of thorus or figs of thisties?" If, then, wealth so utterly fails to meet our severest needs, why give to it so important a position? Why not assign to it its proper place as an agent of uselfulness, a civilizing, refining, a working agent, and at once and for ever cease to pay it homage.

We all know better than we do. There is not a

we all know better than we do. There is not a We all know better than we do. There is not a noble-minded, right-thinking wealthy man in the country who does not from his heart despise the homage paid to him on account of his wealth. But it flatters his vanity and he will not lift up his voice against the worship of Mammon.

This evil has attained the growth of ages. Its roots have spread so wide and reach so ar down that it may require the ploughsnare of an earthquake to upturn it. But it must be overturned, for it stands directly in the "way of the Lord," and obstructs the road through which God's Christ, the spirit of Truth, is coming with "power and great glory," and the way must be prepared, and, if no other means will avail, it must be prepared by earthquake, by whirlwind, by fire. "The wise man loreseeth evil and hideth himself (avoideth it), but the fool passeth on and is punished." "Lift up your heads, Uye gatea, and be ye even lifted up ye everlasting doors, and the King of Gory shall come in." ISABELLA B. LANGSTON.

BROOKLYN, June 19, 1873.

The Parish of St. Agnes-A New Catholic Church To Be Established in Forty-

third Street, near Third Avenue. Rev. Fatner H. C. Macdowall, late assistant pastor of St. Michael's Roman Catholic church. hasqust severed his connection with his charge, with the view of founding a new parish, to be known as St. Agnes. Ground has been purchased in Forty-third street, near Third avenue, and the Church of St. Agnes will be erected this Summer. The congregation will be formed of the English speaking Catholics of that neighborhood. The a temporary church on the ground selected, in which the congregation will worship until the contemplated edifice has been completed. The pastor, who has been assigned to this work is now about thirty-two years of age, a native of Wasnington and nephew of the late Dr. J. C. Cummings. He graduated, with high honors, at St. Mary's, Emmettsburg, in 1800, and was immediately sent to the College of the Propaganda, Rome, to complete his education for the priesthood. Ordained in 1857 by Cardinai Patrizzi, he returned to this city, and was appointed by Archbishop McCloskey assistant pastor of the Church of St. Michael's, to the congregation of which, during six years' administration of his duties he has endeared himself. Father Macdowall will preach his farewell sermon in St. Michael's church to-night. The congregation are to hold a meeting on Wednesday evening in the basement of St. Michael's, to present a loundation for the new church and a testimonial of their appreciation of the services of their late assistant pastor. Father Macdowall is an effective preacher and possesses much administrative ability. a temporary church on the ground selected, in

The Israelites in Brazil. Anglo-Brazilian Times, published at Rio Janeiro, of a late mail date has the following:-'Under the title the Israelite Union of Brazil' the Jews of Rio Janeiro have established an association whose first president is Mr. Frederick M. Brandon, and whose specific object is to provide in necessity within its sphere of action. The creation of this society has been induced rather by the intent to obtain the advantages of consolidated action in pursuance of its iounders' benevolent purpose, than to meet a deeply felt want. Indeed, no such want was experienced; for here, as everywhere else where Jews reside, the Rio Israelites have had the power to boast that no correligionist or theirs has ever had to appeal for aid outside his own communion. The Israelite Union is now asking of the Brazilian government the necessary license to have a separate and decent ground for the burial of their dead, according to their own rites, a triding lavor which we leel convinced will not be denied to them by a government of this country of civil and religious tolerance, and wherein the high civic qualities of the Jewish people are known and respected." tion of this society has been induced rather

This (Sunday) evening a grand promenade con-cert, inaugurating a ladies' fair, will be given at the new Church of St. Cecilia, corner of 105th street and Second avenue. Rev. Father Flattery, the as speedily as possible the erection of the main edifice. For the present a commodious frame

Ministerial Movements and Changes. EPISCOPALIAN.

Bishop Randall, of Colorado and New Mexico, is making a tour of the latter Territory for the pur-pose of locating stations and organizing parishes. Mexican congregations can be formed if the Church will only provide the means to give them the Gospel. A new problem of discipline has arisen in Kausas, where there are several parishes in which the communicants are all women, who are, nevertheless, refused representation in the Council. The matter was brought up for discussion at the recent Diocesan Convention and occasioned a lively debate, eventuating, however, in the defeat of the motion to admit women to the vestry. The Clergymen's Mutual Insurance League of the Episcopal Church now numbers 1,018 members. The members pledge themselves simply to pay \$2 each to the family or heirs of any member who dies. The heirs of the last deceased member, therefore, received \$2,036. The Episcopalians of Vermont a lew days ago removed the remains of their late Bishop, Ropkins. to Rock Point Cemetery, Burlington, and placed over his grave a monument costing \$3,000. Rev. Chas. H. Mead, of Bethlehem, Pa., has become rector of the church at Huntington, Pa. Rev. Henry Ferguson was ordained in Exeter, N. H., on the 6th inst. Rev. J. Aug. Tardy has settled with Christ church, New Orleans, La. Rev. Chauncey B. Brewster, of Meriden, Conn., has been called to the rectorship of Christ church, Rye, N. Y. Rev. Francis Harrison, of St. Peter's church, Peekskill, N. Y., has accepted the call tendered him by the congregation of St. Paul's Episcopal church in Troy. News comes from Scotland of the death of Dr. Ewing, Bishop of Argyle and the Isles—a man universally beloved and esteemed. He was a ripe scholar, a man of wide culture and liberal spirit, and one whose Christian character was a real power. At Shelter Island, L. I., where Episcopal services were begun about two years since, there are now seventeen communicants. An acre of ground has neen secured and a chapel costing about three thousand five hundred dollars has been erected on it. It will be finished and consecrated during the

thousand five hundred dollars has been crected on it. It will be finished and sonsecrated during the Summer. The Church mission proposes the erection of one or more floating bethels on the Brooklyn side of the East River. St. Paul's Protestant Episcopal church, Albany, N. Y., Rev. J. L. Reese, rector, raised last year for mission, educational and church purposes, \$21,608. The communicants number 420. There was a lively scene in Christ church, Lexington, at the late session of the Kentucky Diocesan Convention. In the absence of Bishop Smith, Bishop Crimmins presided. Colonel Kelly, a delegate from Grace church, Louisville, presented a memorial, protest and petition from the wardens and vestry of that parish against the action of Bishop Smith in refusing permission to Rev. James Briscoe, of the diocese of Maryland, to become the assistant pastor of Grace church. The bishop's refusal is based upon certain ritualistic innovations of Mr. Briscoe in the diocese he had just jeft. The Convention deemed the language of the memorial discourteous and unparlamentary and refused to receive it. The parochial offerings of Grace courch, brooklyn Heights, for parochial purposes during last year were \$20,948 19. For diocesan purposes, \$8,138 55. In all, \$29,086 74.

Roman Cartiolic.

Father Horner, Director of Missions in Zanzibar, has given to the French Missionary Society a very dourishing statement of the progress of Catholicism in that country and on the Western Coast of Alrica. He declares that the natives are exceedingly open to conversion, and that, however much be suffan may disapprove of the abolition of the slave trade, he is by no means himical to Catholicism and its missions. He has granted was tracts of land to the Fathers for their schools and farms, on which they have aiready built novitiate houses and school-rooms for both sexes. Another great prigrimage in France. On May 18 over twenty-five busing mage in France. On May 18 over twenty-five outselved the suffered in procession, reciting the reary and praying for

hearts of the Princes and Princesses of the House of Bavaria. At Gars (the seat of the Previncial), at Heldenstein, Mariadorfen, Ve sbourg, Nierderschidorf and Faerbruck. In Prussia—Treves, Bernhofen, Aix-la-Chapelle, Bochum, Hamikolb, In Alsatia—Blachenbury, Mulhuse and Landser. The Lazarists have houses at Gologne, Newis, Munstereliel, Maimedy, Hildscheim, Henigenstadt, Culm and Marienthat. The ladies of the Sacred Heart have houses at Munsta and Posen. All these convents will be closed in November next, unless God Interposes to help them. The Holy Philip Massarenghi, Bishop of Bitout, Naples, is proposed for beatification. This holy man died in 1648, and was, throughout his life, renowned for his virtue, learning and inexhaustible charity. Several miracles are recorded as having been worked at his tomb. The Rev. James Shing, of Malone, N. Y., is poshing forward his finely designed church, which was rooted in before the Winter. Like Binghamton and Glens Falls, it will be one of the finest in the diocese, outside Albany. Rev. William M. Brady, D. D., a ritualist of the Irish Protestant Episcopal Church, has just taken one step more and fallen into the arms of the Catholic Church. The verdict in the O'Keefe-Cullen case in Ireland reinstates Father O'Keefe in his temporal rights. Last Monday completed another year added to the Pontificate of Pope Plux IX., who now, by nearly two years, has "outlived the days of Peter." Rev. Edward Southgate, of St. Luke's Episcopal church, Baltimore, son of Bishop Southgate, has entered St. Mary's Catholic Semiflary, with the intention of studying for the priesthood. Father Damen's latest mission in Chicago has been most successful father Burke's return in July is rumored on seemingly good authority. The return to Europe of Very Rev. Dr. McAlroy, after twenty years' missionary life in Australia, is announced. Rev. P. E. Smyth has been transferred to Seddia, in the same State. Rev. B. Caraher, pastor of Ticonderoga. N. Y., has been ailing for the past week. The German Catholic Un

deroga, N. Y., has been alling for the past week. The German Catholic Union numbers, in the United States, over two hundred and thirty thousand members.

PRESENTERIAN.

The Established Church Presbytery of Edinburgh has decided that Dr. Wallace's "preaching is calculated to unsettle on minds of ordinary hearters, and to create doubt as the other fundamental truths of our religion;" but sto the fundamental truths of our religion; "but sto the fundamental truths and considering the peculiar title of Dr. Wallace's style of preaching, it is desired on the present and opportunity should be given him of making an opportunity should be given him of making the peculiar title of the present appearances, as the present appearance in the present appearance in the present appearance in dev. Stephen D. Noyes, late of force street church, has been installed pastor of Assquith street church, has been installed pastor of Assquiths street church, has been installed pastor of Assquith street church, has been installed pastor of Assquith street church, as list of responses since the adjournment of the Assembly, which foots up over \$20,000. Dr. S. J. Prime thinks that the murder of Mansfield Tracy Wasworth by his son is the most revolting crime that was ever committed since the first child was born into the world. Rev. Samel Porbes, of New Matamoros, Ohio, has just assumed the pastorage of the Presbyterian church at Cross Boads, Pa. Rev. E. H. Camp, of Newark, has been called to High street church, St. Louis, Mo. The Rev. Charles S. Pomeroy, of the Ross street Presbyterian church, Errosklyin, preached his farewell sermon last Subbath morning, after a ministry of eight years and eight months. He goes to dieveland, ohio, The Presbyterian church at Lawrence for one at the presbyterian church in Salisbury, Mc., is a substored

number 40,000, and are the largest Indian tribe in our country. The Assiniboines, speaking the same language, number from ten to flitteen thousand more.

The First Methodist Episcopal church, of Bloomington, ill., are erecting a new house of worship. Bishop Harris and Drs. Waugh, Houghten and Spencer, missionaries to China, satied from San Francisco, on the leth inst. Daniel Hays, of Gloversville, N. 1., offers to give \$500 to the cause of "Church Extension," if Troy Conference will bring its collections up to \$5,000. The Methodist Episcopal Mission in Pekin, China, now has a membership of fitteen. On Sabbath, June 8, a new and beautiful church at Occan Beach, N. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the worship of Gody New. 1., was deal of the superintendent. determined that the first building completed upon the grounds should be a house dedicated and no collection, not even a basket one. The church is neatly and tastefully built, costing in every thing nearly four thousand dollars, seated with chairs, in a pleasant and agreeable location, and will, no doubt, be a valuable interest in the cause of religion. The Rev. Charles H. Spurgeon, as announced, preached one of the serious at the Western worship of the present month. Bishop beget, of the Church South, has called for seven ministerial volunters to got statuous in Oregon and California, where th

he could give them charges that would support them.

Five new Baptist churches were organized in New Jersey last year. The new and attractive "house of worship" of the Catskill Baptist church was dedicated with very interesting and appropriate services on Thursday, 12th instant. This is the third house erected upon the present site, the two former having been destroyed by fire. The cost, including furniture, was over twenty thousand dollars. Twenty years ago there was not in the whole kingdom of Sweden a single Baptist, and now they hamber about nine thousand in about two hundred and twenty churches. Rev. E. D. Bentley, pastor of Morristown, N. J., tendered his resignation hast Sabbath, with the view of accepting a call to the First Baptist church, of Nor-

walk, Conn. Mr. Bentley has served the church a Morristown for four years with great efficiency. Rev. Elisas Lucas, late of Harlem, left on Saturday last for a six months tour in Europe. Kew G. C. Lorimer, D. D., was on Thurse day evening cailed to the pastorate of the church meeting in Tremont Temple Boston. A beautiful new house of worship bas just been publicly dedicated in Somerville, Maas. for the use of the First Baptist church, of which Rev. C. M. Smith is pastor. The Perkins street church, Somerville, kev. J. J. Miler, pastor, have found it necessary to enlarge their house of wer ship. On Thursday evening last Rev. J. B. Brackett, recently of Whitamsourg, was installed as pastor of the First Baptist church, Lynn, Mass. Rev. A. M. Cole resigns at East Durham, N. Y., after a pastorate of eight years. The Rev. Mr. Hanscomb, of Nobieboro, Me., has accepted a call to Auburn, Me. Rev. D. F. Lainson, of Northboro, Mass., goes to Dewey street church, Worcester, Mass. Rev. G. H. Allen, of South Chelmsford, takes a new charge in Ayer, Mass, and Rev. G. G. Harriman, of Concord, N. H., socepts a call to Urbana, Ohio. Rev. S. F. McKeown, of North Anson, Me., goes to the Elm street church, Manchester, N. H. Rev. G. W. Riley, of Urbana, Union Rev. S. F. McKeown, of North Anson, Me., goes to the Elm street church, Newark, N. J., have declined to accept the resignation of Rev. Mr. Hughes, and have granted him three months! leave of absence. The Baptist church in Lewisburg, Pa., hus built a beautiful house of worship, costing about sixty thousand dollars. The Baptists throughout the country have resolved to raise a memorial fund of 55,000,000 for denominational purposes, in their centennia year, 1878. Rev. H. M. Heywood was ordained nave resolved to raise a memorial fund of \$5,000,00 for denominational purposes, in their centennia year, 1876. Rev. H. M. Heywood was ordained pastor of the churches at Newcastle and Alna Me., June 11. Rev. W. H. H. Marsh, of Wilmington Del., has gone to Salem, Mass. Rev. R. W. Arneid, of Keeseville, N. Y., has accepted a call to Ripon Wis.

of Keeseville, N. Y., has accepted a call to Ripon Wis.

The evangelical ministers of Pittsburg, Alley ghany and vicinity, numbering nearly fifty organized a Ministerial Association on Tuesday week. The object of the association is to recognize the substantial unity of the Church; to cultivate a fraternal spirit among the ministers of the different denominations. The mission work is Continental India and Ceylon is rapidly enlarging. There are now in those countries 325,000 native Christians, showing an increase of 85,430 during the past ten years. Rev. L. Francis, recently of Castleton, Vt., has received and accepted a call from the Reformed church of Greenpoint, L. L. Rev. J. E. Twitchell, of the Euclid avenue Congregational church, has received a very pressing call to the South church of Brooklyn, of which Dr. H. M. Storrs was recently pastor. They offer him a salary of \$6,000, will pay all expenses of removal and grant him a long annual vacation. Rev. Dr. John V. N. Talmage, brother of T. DeWitt Talmage, was offered the presidency of the Reformed Synad which lately sat in New Brunswick, N. J. He declined because of inexperience. He is a missionary in Amoor, China, but is now here on a visit. He will return to his mission field in September. The John Huss memorial day, July 8, with imposing climed because of inexperience. He is a missionary in Amoor, Chima, but is now here on a visit. He will return to his mission field in September. The Moravians of this country propose to keep the John Huss memorial day, July 8, with imposing ceremonies. A contract has been entered into for the erection of the Memorial Hail of the Congregationalists in London or £27,500. It is expected that it will be finished by the beginning of next year. An effort is being made at Newport, N. H., to create a Unitarian society and secure the funds ta sustain a church. Rev. J. F. Lovering, of Concord, is giving the enterprise his hearty and personal assistance. The Unitarians of Cheisea, Mass., are about to enlarge their borders and to rebuild their house of worship. The Michigan Congregational churches increased their contributions to home missions last year to \$8.400. The year previous if was only \$3,000. Rev. Herman Bisbee has accepted a call from the First Unitarian church at Medfield, Mass. The Rev. Washington Gladden, the gental and witty editor of the Independent, is ta supply the Bedford Unitarian church in Brooklyn. The consistory of the Reformed church of Frederick, Md. (the late Dr. Zacharia's), have nominated the Rev. J. Spangler Kieffee, of Hagerstown, as pastor. Rev. E. C. Bissell, of Winchester, Mass. has accepted the invitation of the American Board to enter their service as a missionary in the Austrian Board to enter their service as a missionary in the Austrian Board to enter their service as a missionary in the Austrian Board to enter their service as a missionary in the Austrian Board to enter their service as a missionary in the Austrian Board to enter their service as a missionary in the Austrian Board to enter their service as a missionary in the Austrian Board to enter their service as a missionary in the Austrian Board to enter their service as a missionary in the Austrian Board to enter their service as a missionary in the Austrian Board to the Word for Sinday Scholars of the Word for Sinday Scholars o

THIRTY-FOURTH STREET SYNAGOGIE.

The Teachings of Judaism-Faith, Not Forms, Must Save Men-Sermon by Rev.

The Summer solstice is beginning to have an an preciable effect upon the Jewish as well as the Christian congregations. This was manifest yes terday in the Thirty-fourth street synagogue. Dr. Vidaver preached a thoroughly Judaistic discourse, with, however, one doctrine, peculiarly Christian and Methodistic, interwoven throughout-namely. justification by faith. His text was Numbers x 13—"Ye shall go up and possess the land, for ye are well able to overcome." Religion, the Doctor remarked, is a land of promise, a glorious Cansan, given by God to man. Its crystal streams are flow evelation, quickening the soul of man, and blesses are all they who live in this land of promise. Those who are denizens of this land live painless and siniess lives, and yet how few, comparatively, speak well of it. Of these sent out by Moses to spy the land of Canaan only two could bring a truthful and good account of it. And equally few there are who speak well of the land of faith, of Judaism, while many there be whe speak evil of it. They say of Judaism that it is a land that consumes its inhabitants; that it is a land of giants; and they ask how can they live there. It imposes too heavy a yoke upon them, they say : it

CIRCUMSCRIBES THEIR SOCIAL LIFE
and enjoyments and impedes their way, and they cannot perform the duties which it imposes upon them, in accordance with the spirit of the age But who, he asked, gave the law? Did not God ! And the text says ye are well able to go up and possess the land. No matter what others say, he declared we can and we shall go up and possess the goodly land. The law is not for giants; it is for men like ourselves-men with human hearts. It is for all men, and He who gave it knows just what we can and what we cannot do and what we can bear. Hence He has given us a law that we can obey. And that law is perfect, quickening the soul, and while we keep it we are drinking from the fountain of living waters. Those who denounce Judaism as a neavy yoke do not know what

soul, and while we keep it we are drinking from the fountain of living waters. Those who denounce Judaism as a neavy yoke do not know what they are saying. Judaism is not a heavy burden. It is rather a stream of living water constantly refreshing the thirsty piligrims on the road to the promised land. But what is the spirit of, Judaism? Our rabbies teil us, continued the Doctor, that God delivered to Moses 613 statutes, 365 of which, or one for every solar day in the year, were prohibitory. David subsequently codified and reduced these to eleven, isalah to six, Micah to three—namely, to do justly, to love mercy and to walk humbly with God; and finally Habbakuk condensed the whole law into one sentence—the just shall live by faith. And thus the spirit of JUDAISM CAN EXPAND or be compressed, according to the circumstance of human life. It is the same divine, eternal spirit of truth that we see, not so much in the number as in the weight and importance of its laws, its aim and end is to get men to live by faith, that their days here may be bright and happy; that their minds may be clevated and their prayers may rise to the throne of mercy. But, said the Doctor, if your lives do not accord with your faith, they are worthless and vaim. And is it too much to ask of a man that his profession and his life shall agree? It is much more natural for a man to love than to break it. And Judaism encourages every man to keep the law. It impedes no man's progress in that which is right and good. He (the Doctor) saw before him a man who had been raised to positions of honor and trust in Europe and filled them with fidelity, and yet his heart cings as londly as ever to Judaism. It is not true, therefore, that Judaism impedes any man's moral or social progress. We can go up and take the land. We can take possession of our faith and be happy, he said. It is a land of light and of sunshine, and let him act upon that knowledge. To know that we can go up and that we have the power and the right of possession will not help us sniess we